

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Where Shall I Give the Lord's Money?

By Rev. Theodore H. Epp

Director, Back to the Bible Broadcast, Lincoln, Nebraska

A question which comes to us almost every day in one form or another is, "Where shall I give my tithe?" This is a good question, and we shall answer it by using the Word of God instead of our own opinions. The Bible is full of examples of giving, and we purpose to examine a number of these to see if they can teach us something about this vital subject.

There is a rather popular teaching that the church is the storehouse into which all tithes should flow. This arises from the Old Testament practice, which existed for fifteen hundred years, of having a storehouse, or treasury, in the temple into which all Jewish tithes and offerings were brought. The money was used for the living expenses of the Levites, who were in the full-time service of the temple, and other offerings were used for the maintenance

of the temple. The question we face is, "Has the Jewish storehouse been replaced by the local or visible church?" What does the Bible have to say about this?

Abraham Gave the Tithe

Tithing was a practice which God instituted long before the law was given. We find Abraham giving the tithe to Melchizedek. The record is found in Genesis 14:18-20:

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gives tithes of all."

The New Testament also refers to this incident. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils" (Heb. 7:4). There is no evidence in Scripture that tithing was taught or practiced before Abraham's time.

There is a lesson which we should receive from Abraham's example. He gave to Melchizedek because it was from Melchizedek that he received spiritual blessing.

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Rev. Theodore H. Epp

SECRET SINS

By Rev. Charles H. Spurgeon

"Cleanse thou me from secret faults."—Ps. 19:12.

"Self-righteousness arises partly from pride, but mainly from ignorance of God's law. It is because men know little or nothing concerning the terrible character of the divine law, that they foolishly imagine themselves to be righteous. They are not aware of the deep spirituality, and the stern severity of the law, or they would have other and wiser notions. Once let them know how strictly the law deals with the thoughts, how it brings itself to bear upon every emotion of the inner man, and there is not one creature beneath God's heaven who would dare to think himself righteous in God's sight in virtue of his own deeds and thoughts. Only let the law be revealed to a man; let him know how strict the law is, and how infinitely just, and his self-righteousness will shrivel into nothing—it will become a filthy rag in his sight, whereas before he thought it to be a goodly garment.

Now, David, having seen God's law, and having praised it in his Psalm, which I have read in your hearing, he is brought reflecting on its excellency to utter this thought, "Who can understand his errors?" and then to offer this prayer, "Cleanse thou me from secret faults."

In the Lateran Council of the Church of Rome, a decree was passed that every true believer must confess his sins, all of them, once in a year to the priest, and they affixed to it this declaration, that there is no hope of pardon but in complying with that decree. What can equal the absurdity of such a decree as that? Do they suppose they can tell their sins as easily as they can count their fingers? Why, if we could receive pardon for all our sins by telling every sin we have committed in one hour, there is not one of us who would be able to enter Heaven, since, besides the sins that are known to us and that we are able to confess, there are a vast mass of sins which are as truly sins as those which we do not observe, but which are secret

and come not beneath our eye. O! if we had eyes like those of God, we should think very differently of ourselves.

The sins that we see and confess are but like the farmer's small samples which he brings to market, when he has left his granary full at home. We have but a very few sins which we can observe

and detect, compared with those which are hidden to ourselves and unseen to our fellow creatures. I doubt not it is true of all of us who are here, that in every

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Charles H. Spurgeon

Your Name in the Sword?

Letter month offers you the opportunity to secure valuable free gifts

By Charles T. Lampman, Managing Editor

Everyone likes to see their name in the paper. You'll like it, too! Although Letter Month doesn't officially start until April 1, you can get ahead of the crowd by writing your letter now.

Each week during Letter Month the editors will select a few of the most interesting letters from readers to be published in THE SWORD OF THE LORD. The letters will be selected on the basis of the interest and inspiration they contain. The writer of each letter selected for publication will receive a valuable \$2.00 credit slip. This credit slip may be used just like cash to purchase any thing sold by Sword of the Lord.

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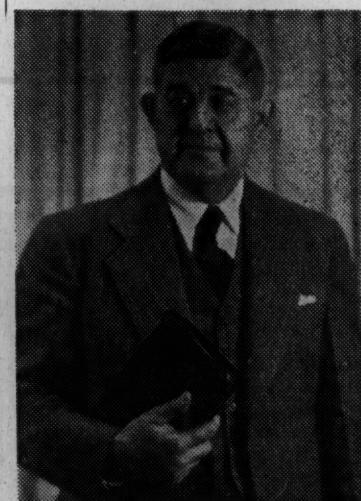
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Evangelist John R. Rice

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The Last Invitation in the Bible

By Evangelist John R. Rice, Editor

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." —Rev. 22:17.

The world says, "Keep Out!" but God says to every poor sinner, "Come!" Many a door to a private office or gate to a private estate has the sign, "Private—No Admission." But, praise God, the Lord Jesus Christ opens wide the doors of Heaven and of the Father's house of many mansions and says to whosoever will, "Come, take the water of life freely." Many a lovely estate has signs on the beautifully kept lawn which say, "Keep Off the Grass." Many a boy has looked sadly through the fence at an entrancing woodland where there are flowers to pick, trees to climb and water where one might catch minnows or go swimming, if only the sign did not say, "Posted—Trespassers Will Be Prosecuted." As we started to drive up a mountain to see a famous old castle overlooking the sea in New Jersey, an officer stopped us and pointed to a sign, "Restricted Area, Do Not Enter." And all over the earth multitudes of the poor go through life reading signs that say, "Keep Out." But blessed be God, the poorest, the most ignorant, the most sinful, are invited to Heaven where children will play, unmolested, on streets of solid gold, where saints may re-

fresh themselves and visit on the heavenly lawns in the shade of the evergreen trees which bear twelve manner of fruits and whose leaves are for the healing of the nations. All who will are invited to play on the sands by the river of life whose waters are as clear as crystal. Without restriction, the poorest may hear the concerts of the angels, and the lowest of earth may walk unabashed and be gladly welcomed into the presence of the King Himself! The world says, "Keep Out!" But God says, "Come!"

Here is God's last invitation to the sinner in His blessed Bible. At last God is about to close the canon of Scripture. Covering a period of fifteen hundred years God has used about forty men in writing the Bible. Now the aged John, the beloved disciple, an exile on the Isle of Patmos off the coast of Greece, is writing the closing chapter of the book of Revelation. God seemed to say to him, "Wait a minute, John! Don't close the book yet. Don't write the last amen until I give you one more blessed and urgent invitation for sinners. The Spirit and bride say, Come. And let him

that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." God was not willing to close the Book of books without another invitation to poor lost sinners. And so in the last chapter of the last book in the Bible, the Lord Jesus has it written down for us again, "COME!"

As we study this precious verse let us notice first who invites and second, who is invited, and third, see the blessed invitation.

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The Last Invitation in the Bible

(Continued from page 1)

I. Who Invites Sinners to Come?

1. The Holy Spirit says, "Come." God invited every person born into the world to come and be saved, and His first agent is the Spirit of God Himself.

The Holy Spirit of God brooded over the face of the earth while it was being created, and I think He then was lovingly planning how He would call all men to come and be saved. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). He must have meant that through the blessed Holy Spirit He would speak to the heart of every unredeemed sinner on the earth. Romans 2:14, 15 show us that the Holy Spirit of God writes the moral law in the hearts of heathen sinners who have never heard the law of God, and makes their consciences to bear witness and turns their thoughts toward sin and God. The heathen man, Cornelius, who, we suppose, never heard a gospel message and never read a word of the Bible, yet was moved by the Holy Spirit to call on God, to pray, to long for salvation. And many a heathen in Africa and China and elsewhere has been troubled about his sins, has longed for God, has prayed for light, and has seen visions or dreamed dreams that led him to the missionary or to the Bible to learn how to be saved. The Holy Spirit says to every poor sinner on the globe, "Come."

We are told that Christ was "the true light, which lighteth every man that cometh into the world" (John 1:9). But that light of Christ is carried by His Spirit, and so the Holy Spirit in some measure convicts and enlightens every man that comes into the world, concerning his need of a Saviour. The Holy Spirit says, "Come."

It is the Holy Spirit who brings conviction to sinners.

Of the Holy Spirit, Jesus said, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." It was this convicting by the Holy Spirit that followed Paul on the road down to Damascus. "It is hard for thee to kick against the pricks," the Lord Jesus told him. And the pricks that Paul was kicking against were the warnings and pleadings of the Holy Spirit. I think the Holy Spirit may have brought before Paul continually the face of dying Stephen, and in his ears the Holy Spirit may have caused to ring again and again the forgiving prayer of that Spirit-filled man whose face was as the face of an angel when he died, stoned to death while Paul kept the garments of those who murdered him!

It was the same Holy Spirit who spoke to the wicked jailer at Philippi until he sprang in and came trembling and fell down before Paul and Silas and said, "Sirs, what must I do to be saved?" And this Holy Spirit has spoken to every person who lives. You, dear sinner, have been warned! If you go to Hell, you will not go without an invitation. You will not go without knowing God loves you, without knowing that you are a sinner who needs forgiveness, without knowing that you are invited to come and be saved.

But we must remember that God has said, "My spirit shall not always strive with man" (Gen. 6:3). Oh, dear reader, if you are unsaved, heed the sweet call, the tender invitation of God's Spirit today! "The Spirit and the bride say, Come".

2. The heavenly city, new Jerusalem, invites sinners to come! Heaven is calling for every one.

Some have thought that "the

bride" mentioned in Revelation 22:17, means the church, the saved ones. But a study of the context shows that is not true. The next clause in the verse says, "And let him that heareth say, Come." God does call through His church, through the saved, but the saved are not pictured here by the bride.

Chapters 21 and 22 of Revelation are really one. In Revelation 21:2 we are told, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The bride here is the new Jerusalem, the heavenly city.

And in Revelation 21:9, 10 we are told, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

The bride here is "that great city, the holy Jerusalem, descending out of heaven from God."

The figure of marriage is used in the Bible more than once. God's devotion to Israel is pictured as that of a godly husband toward an adulterous wife (Hosea 3:1-5). And in Ephesians, chapter 5, husbands are commanded to love their wives as Christ loved the church and gave Himself for it. And Paul sought to present those he won to Christ "as a chaste virgin to Christ" (II Cor. 11:2). But here the figure is clearly used about Christ and Heaven. All Heaven has been "adorning itself" for Christ! Heaven missed Him when He was away and will miss Him when He reigns on earth; and after that the holy city is to be decorated for His coming as a bride is adorned for her husband.

Remember that Christ will reign on the earth for a thousand years as told in Revelation, chapter 20. In that time He will be, at least partially, absent from the Father's house of many mansions, that new Jerusalem, in Heaven. But when the thousand years' reign is finished, then the new Jerusalem will come down from God out of Heaven, and God Himself will make His tabernacle on earth with men. And the heavenly Jerusalem will come down to meet Christ, and will be adorned as a bride adorned for her husband!

So the teaching here is that Heaven is calling, calling, calling for sinners! "The bride says, Come."

On this matter of the appeal of Heaven, the common people know a lot more than we preachers. The songs that people love, the songs of the common people tell of their heart-hunger for Heaven. "There's a land that is fairer than day," the people love to sing and all hope to be there "in the sweet by and by."

"O land of rest for thee I sigh, When shall the moment come When I shall lay my armor by And dwell in peace at home?"

is the cry of millions of hungry hearts.

"When the roll is called up yonder I'll be there"—oh, how joyfully and boldly they sang it in my childhood. And the common people love it still.

"When we all get to Heaven, What a day of rejoicing that will be! When we all see Jesus, We'll sing and shout the victory."

How these familiar words have stirred the hearts of multitudes!

"On Jordan's stormy banks I stand,

And cast a wishful eye, To Canaan's fair and happy land, Where my possessions lie."

So sang our fathers. And those who do not have many possessions in this world look forward happily to a land of peace and plenty.

By Tooth and Claw



"Watch me get my breakfast—right now!"

Mr. Hawk was one of the smartest of all the birds in Wington. No one could ever dispute that he was particularly smart in business matters. For this reason some Birderians thought he ought to be on one of the official Boards of the Church. But, of course, being smart is not the only qualification for being a good church officer!

To put it in a "birdshell", Mr. Hawk was a "crook", but so clever in his dealings that it was almost impossible to accuse him of actually breaking the law.

He lived by stealing from other birds, from those that were smaller or weaker than he, but he was too smart ever to get caught. He made an easy and a good living, and he and his family fared sumptuously every day! Why, it was common knowledge in Wington that chicken was served three or four times a week at the Hawk table! Never to the minister, however—Mr. Hawk did not have much use for ministers.

"Now, don't start talking religion to me," replied Mr. Hawk. "I get quite enough of that on Sunday. I do not care for it on the other six days of the week!"

"So I have observed!" retorted Mr. Buzzard. "It might not be such a bad idea for you to give it a little attention on the other six days!"

After that, Mr. Hawk thought it best to change the subject, so he

ing?" asked Mr. Hawk, once they had passed the time of day.

"I just wait on the Lord," replied Mr. Buzzard, in a slow drawl. It was quite evident that he came from Carolina! "He always provides."

"Provides what?" sneered Mr. Hawk. "He provides us with eyes to see and claws to grab. See it first and grab it first! That's the way I make my living!"

"But what would Wington be like if all the birds tried to make a living the same way?" asked Mr. Buzzard.

"Now, don't start talking religion to me," replied Mr. Hawk. "I get quite enough of that on Sunday. I do not care for it on the other six days of the week!"

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Let the harlot come where she will be pure. Let the drunkard come where he will be sober, and let the vile come where they will be pure and good!" That is the call of Heaven to sinners. "The bride says, Come."

3. Every hearer should pass on the invitation to sinners. "And let him that heareth say, Come."

The Holy Spirit has called every man that has come into the world. He is calling still, convicting still, pleading still. The heavenly Jerusalem, the blessed, eternal home of the redeemed, is God's sweet invitation to come and be saved and have everlasting life. And now the Saviour urges, "And let him that heareth say, Come."

That is why Paul said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14). Paul heard the blessed invitation; so he had to tell it! If you have heard it, you ought to tell it.

How I thank God that I heard the blessed invitation. My mother told me about the Saviour when I was about five years old. We sang sweet songs, gathered around her knee where there was not even a cottage organ to carry the melody. She talked to us about the picture cards we got at Sunday School. And when mother lay dying, she made us promise to meet her in Heaven. I am so glad mother told me!

And when I was eight years old in a Sunday School class in Gainesville, Texas, a dear woman, long since gone to Heaven, a Mrs. Powers, taught my Sunday School class. With trembling lips she told us more than once that she prayed for us every night; that she

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said, "Have you had your breakfast this morning?"

"Not yet," answered Mr. Buzzard.

"Well, where are you going to get it?"

"I'm going to wait on the Lord," replied Mr. Buzzard, "He always provides."

"Ridiculous!" scoffed Mr. Hawk. "You'll never get any food that way. See Billy Robin sitting yonder on the end of that fence stake? Watch me get my breakfast right now!"

And with a swoop he was gone, darting swiftly down toward the little Robin whose head was turned in the other direction and who had no idea that danger was near.

But just before Mr. Hawk laid his claws upon him, Billy Robin caught a glimpse of Mr. Hawk's shadow, and quick as a flash he was gone. Too late Mr. Hawk saw the sharp stake just below him, too late he attempted to check his head-long speed. The stake buried itself deep in his breast. For a second he struggled weakly, then became very still!

And that was the end of Mr. Hawk—and the end of my story—except two or three minutes later, you might have seen Mr. Buzzard slipping off his limb and floating downward. As he lifted his breakfast off the stake, this is what he said, "It's best to wait on the Lord; He always provides."

(Based upon a story I used to hear the colored people in the Southland relate and laugh over years ago when I was a boy on the farm.)

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The Last Invitation In The Bible

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would never be content until the last one of us had found Christ as our Saviour. How real she made it! And when the pastor on Sunday morning told the story of the prodigal son and invited people to come to Jesus, I slid off the pew, and walked down the aisle to take Christ as my Saviour. I was eight or nine, but I knew what it meant to come to Jesus. Mrs. Powers had made it plain.

When I get to Heaven, God is going to let me put my arms around that dear saint and thank her for the way she wept over and prayed for this motherless lad in her Sunday School class! She was not any bathing beauty queen. She was not any "Miss America." She was old and heavy, and her face was plain. She dressed in a black dress and a black sunbonnet, but she told me that Jesus had invited me to come!

And so, since I have heard the story, I must tell others.

Have you heard God's blessed invitation? Have you found the peace He promised? Are you headed for the holy city, which is prepared as a bride adorned for her husband? Oh, then, brother, sister, tell somebody else! Pass the word along! Let everyone who has heard it, tell it!

Some people think that preaching the gospel is only for ministers, only for the paid leaders of the congregation. But that is not true. Every child who has been saved should tell somebody else. Every timid woman who has found salvation should proclaim it boldly to her friends and even to strangers. How ungrateful, how dishonest how callous is the Christian who has heard the good news and does not pass it on! "Let him that heareth say, Come."

II. Those Invited

Now let us see to whom the blessed invitation is given.

1. "Let him that is athirst come." Let everybody who wants salvation, let everybody who is dissatisfied with himself, let everyone who is conscience-stricken, who longs to have peace, come to Jesus and be saved!

Disobedient and careless Christians who do not try to win souls sometimes think that every unconverted person is careless and utterly indifferent to his soul's welfare. But I well know that is not the case. Zacchaeus, the little man who climbed a tree to see Jesus, was thirsty. It did not take long for him to get salvation. The poor publican in the temple who prayed, "God be merciful to me a sinner," (Luke 18:13) was thirsty. That poor, burdened woman was a notorious sinner, who came behind Jesus and wept over His feet and washed them with tears and dried them with the hair of her head—she was thirsty for the water of life. The coldhearted disciples had no idea of this truth, but the Samaritan woman who had been married five times and was living with a man to whom she was not married, the woman who was willing to argue with Jesus and who hated the Jews, yet was thirsty in her soul. And as soon as Jesus told her that He was the Messiah, she trusted Him with all of her heart and left her waterpot, to run and tell others, "Is not this the Christ?" (John 4: 1-42).

A college senior, president of his class, an honor student, wept as he told me that nobody had cared about his soul. He had long been thirsty for salvation. With sobs and tears a young wife told me how she had read the Bible every night and prayed, and that she longed to find salvation but did not know how! Some sinners are thirsty for salvation and long for peace and assurance that their sins are forgiven.

Are you, dear reader, thirsty? Then Jesus plainly says, "And let him that is athirst come."

2. "Whosoever" is invited. In this last invitation in the Bible Jesus plainly says, "And whosoever will, let him take the water of life freely."

On many a door there is a sign, "Employees Only." I passed the beautiful grounds of a private country club and the sign said,

"Members Only." Men like to be exclusive about their good things. A restaurant at a lake resort had a sign that announced, "For Gentiles." Jews, the race of Abraham and Isaac and Jacob and David and Paul and Peter and John and James—the race of the Lord Jesus Christ—Jews were not wanted. Of course I did not go in.

And may God forgive any Christian who ever does enter a place that hates the Jews, the people so dear to God, beloved for the fathers' sakes. Some hotels do not allow colored people. Hitler would reserve many privileges for the Nordic races only. There is much discrimination among men here on earth. But thanks be to God, in the Father's house there are many, many mansions. Jesus said, "If it were not so, I would have told you." If there had been any limitations, if there had been any lack of room, if any had been unwelcome, the Lord Jesus would have told us. But there was none. No, thank God, the gates of Heaven are never shut by day and there is no night there! So in this last invitation in the Bible, Jesus told John the beloved disciple to write it down that, "Whosoever will, let him take the water of life freely."

This is the same whosoever of John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Salvation is for anybody in the world, and everybody who will have it.

We remember that the Saviour told of a king who made a marriage for his son, and sent his servants out to invite people to the wedding. He said, "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." And then we are told, "So those servants went out into the highways, and gathered together all as many as they found both bad and good: and the wedding was furnished with guests" (Matt. 22: 9, 10.) All that they found, both the bad and the good, were invited to the wedding feast!

Your heart may be as black as the pit of Hell, but God loves you, you, YOU! If you are a man who has murdered, if you are a blaspheming, drunken whoremonger, if you are a traitor to country, if you have dishonored your name, if you have forsaken your wife, if you have enslaved your soul by vile habits, God loves you still and invites you to come and be saved! If you are a woman whose virtue is dragged in the dust; if you are the pity of good women, the scorn of the careless world, and the plaything of evil men, God loves you still! Let me say it again that, high or low, rich or poor, white or black, whoever you are and wherever you are, and whatever is your state, God loves you and Heaven is made for you AND YOU ARE INVITED! "And whosoever will let him take the water of life freely." Not one person in the universe need miss Heaven. You are invited!

3. The invitation is specially for those who WILL be saved. All who choose to be saved can be saved.

The invitation is to the thirsty, the invitation is to everybody, but it is only effective for those who decide and choose and act, to be saved. If you today will "take of the water of life freely," you that moment will be saved.

I remember in my young manhood thinking that a boy friend surely must have committed the unpardonable sin. He seemed unmoved by his mother's tears and his father's prayers and the pleadings of his friends. But how glad we were when visiting a nearby town he heard a great evangelist and turned to God for forgiveness and salvation. His salvation only waited until he willed to be saved, until he reached out and took the gift, the present that God had offered him so long.

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Secret Sins

(Continued from page 1)

hour of our existence in which we are active, we commit tens of thousands of unholinesses for which conscience has never reproved us, because we have never seen them to be wrong, seeing we have not studied God's laws as we ought to have done.

Now, be it known to us all that sin is sin, whether we see it or not—that a sin secret to us is a sin as truly as if we knew it to be a sin, though not so great a sin in the sight of God as if it had been committed presumptuously, seeing that it lacks the aggravation of willfulness. Let all of us who know our sins, offer this prayer after all our confessions: "Lord, I have confessed as many as I know, but I must add an et cetera after them, and say, 'Cleanse thou me from secret faults.'

That, however, will not be the pith of my sermon this morning I am going after a certain class of men who have sins not unknown to themselves, but secret to their fellow creatures. Every now and then we turn up a fair stone which lies upon the greenward of the professing church, surrounded with the verdure of apparent goodness, and to our astonishment we find beneath all kinds of filthy insects and loathsome reptiles, and in our disgust at such hypocrisy, we are driven to exclaim, "All men are liars; there are none in whom we can put any trust at all." It is not fair to say so of all; but really, the discoveries which are made of the insincerity of our fellow creatures are enough to make us despise our kind, because they can go so far in appearances, and yet have so little soundness of heart.

To you, sirs, who sin secretly, and yet make a profession; who break God's covenants in the dark and wear a mask of goodness in the light—to you, sirs, who shut the doors and commit wickedness in secret—to you I shall speak this morning. O may God also be pleased to speak to you, and make you pray this prayer, "Cleanse thou me from secret faults."

I shall endeavor to urge upon all pretenders present to give up, to renounce, to detest, to hate, to abhor all their secret sins. And, first, I shall endeavor to show the folly of secret sin; secondly, the misery of secret sins; thirdly, the guilt of secret sins; fourthly, the danger of secret sins; and then I shall try to apply some words by way of remedy, that we may all of us be enabled to avoid secret sins.

I. First, Then, the Folly of Secret Sins

Pretender, thou art fair to look upon; thy conduct outwardly upright, amiable, liberal, generous, and Christian; but thou dost indulge in some sin which the eye of man has not yet detected. Perhaps it is drunkenness. Thou dost revile the drunkard when he staggers through the street; but thou canst thyself indulge in the same habit in private. It may be some other lust or vice, it is not for me just now to mention what it is. But, pretender, we say unto thee, thou art a fool to think of harboring a secret sin; and thou art a fool for this one reason, that thy sin is not a secret sin; it is known, and shall one day be revealed; perhaps very soon.

Thy sin is not a secret; the eye of God hath seen it; thou hast sinned before His face. Thou hast shut to the door, and drawn the curtains, and kept out the eye of the sun, but God's eye pierceth through the darkness; the brick walls which surrounded thee were as transparent as glass to the eye of the Almighty; the darkness

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which did gird thee was as bright as the summer's noon to the eye of Him who beholdeth all things. Knowest thou not, O man, that "all things are naked and open to the eyes of him with whom we have to do?"

As the priest ran his knife into the entrails of his victim, discovered the heart and liver, and what else did lie within, so art thou, O man, seen by God, cut open by the Almighty; thou hast no secret chamber where thou canst hide thyself; thou hast no dark cellar where thou canst conceal thy soul. Dig deep, ay, deep as Hell, but thou canst not find earth enough upon this globe to cover thy sin; if thou shouldst heap the mountains on its grave, those mountains would tell the tale of what was buried in their bowels. If thou couldst cast thy sin into the sea, a thousand babbling waves would tell the secret out. There is no hiding it from God. Thy sin is photographed in high heaven; the deed when it was done was photographed upon the sky, and there it shall remain, and thou shalt see thyself one day revealed to the gazing eyes of all men, a hypocrite, a pretender, who didst sin in fancied secret, observed in all thine acts by the all-seeing Jehovah. O what fools men are, to think they can do anything in secret.

This world is like the glass hives wherein bees sometimes work; we look down upon them, and we see all the operations of the little creatures. So God looketh down and seeth all. Our eyes are weak; we cannot look through the darkness; but His eye, like an orb of flame, penetrateth the blackness, and readeth the thoughts of men, and seeth his acts when he thinks himself most concealed. O it were a thought enough to curb us all from sin, if it were truly applied to us—"Thou, God, seest me!" Stop thief! Drop thou that which thou hast taken to thyself. God seeth thee! No eye of detection on earth hath discovered thee, but God's eyes are now looking through the clouds upon thee.

Swearer! scarce any for whom

Your Name In The Sword?

(Continued from page 1)
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thou carest heard thy oath; but God heard it; it entered into the ears of the Lord God of Sabaoth. Ah! thou who leadest a filthy life, and yet art a respectable merchant, bearing among men a fair and goodly character, thy vices are all known; written in God's Book. He keepeth a diary of all

(Continued on page 4)

Dr. Bob Jones, Jr., Says:

My father is in Pittsburgh in the midst of a meeting, and this is being dictated from my bed. I have been laid up for over five weeks with a pleurisy infection, but I expect now to be out in the next week or ten days. The doctors have been amazed at what they consider the speed of my recovery, which is due, I am sure, to the answered prayers of our students and friends. I am more thankful for these prayers than I can make you understand, and I have a new appreciation for our students and alumni.

I knew the Lord had some lessons for me to learn, and I suspected that patience was one of them, and while I am not by any means ready to graduate in this subject, I feel I have at least begun to learn its fundamentals.

I wish you could read at least one or two of the almost one hundred letters that have come not only from all over the United States but from many mission fields, from those who have gone from our campus to the uttermost parts of the earth. I wish you could see their words of appreciation for what Bob Jones University has done in shaping their lives and equipping them for Christian service. Many of them are preachers, missionaries, school teachers, some are business men and women, but all are good witnesses for Jesus Christ.

These and hundreds like them are standing, sometimes practically alone in their community, for the old-time religion and a strong Gospel emphasis. They are winning souls. The decisions they make, they make in the light of the will of God. They learned in Bob Jones University that the only successful life is the yielded life.

As one of them wrote in a letter which came to me yesterday:

"During my formative years at Bob Jones University, I received a most valuable training, not only in my major field of study which is music, but also valuable instruction and practice of learning to live. During these eight months away from Bob Jones, I have had to make decisions which will direct the course of my life. If it had not been for the instructive chapel talks and influence of Christian consistency I saw at work, I would not have confidence to face the uncertainty which lies ahead. With faith in the Lord, I have learned to exalt and trust the material for living which was given in my training. I shall not turn aside from the plan He has for me. A door seems to be opening into the public school system of Ecuador, as there is a call for Christian teachers there. I want to express to you my appreciation for the training I received at Bob Jones University."

Some of these students could not have had this training except for the help of Christian people who invested some of God's money in scholarship funds. My father has been telling you week after week about the Student Loan Endowment Fund from which worthy young men and women may borrow to help them secure the education that would otherwise be impossible.

Some of you have contributed generously to this fund, but you haven't sent a gift lately, and you would like to do more now. Others of you have intended to send us a check, but have put it off. I hope you won't put it off any longer, and if you could read even one day's mail that crosses our desks, you wouldn't put it off.

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Secret Sins

(Continued from page 3)

thine acts; and what wilt thou think on that day when a crowd shall be assembled, compared with which this immense multitude is but a drop of a bucket, and God shall read out the story of thy secret life, and men and angels shall hear it.

Certain I am there are none of us who would like to have all our secrets read, especially our secret thoughts. If I should select out of this congregation the most holy man, should bring him forward and say, "Now, sir, I know all your thoughts, and am about to tell them," I am sure he would offer me the largest bribe that he could gather if I would be pleased to conceal at least some of them. "Tell," he would say, "of my acts; of them I am not ashamed; but do not tell my thoughts and imaginations—of them I must ever stand ashamed before God."

What, then sinner, will be thy shame when thy privy lusts, thy closet transgressions, thy secret crimes shall be gazetted from God's throne, published by His own mouth, and with a voice louder than a thousand thunders preached in the ears of an assembled world? What will be thy terror and confusion then, when all the deeds thou hast done shall be published in the face of the sun, in the ears of all mankind. O renounce the foolish hope of secrecy, for thy sin is this day recorded, and shall one day be advertised upon the walls of Heaven.

II. In the Next Place, Let Us Notice the Misery of Secret Sins

Of all the sinners, the man who makes a profession of religion, and yet lives in iniquity, is the most miserable. A downright wicked man, who takes a glass in his hand and says, "I am a drunkard, I am not ashamed of it," he shall be unutterably miserable in worlds to come, but brief though it be, he has his hour of pleasure. A man who curses and swears, and says, "That is my habit I am a profane man," and makes a profession of it, he has at least, some peace in his soul; but the man who walks with God's minister, who is united with God's church, who comes out before God's people, and unites with them, and then lives in sin, what a miserable existence he must have of it! Why, he has a worse existence than the mouse that is in the parlor, running out now and then to pick up the crumbs, and then back again to his hole. Such men must run out now and then to sin; and O! how fearful they are to be discovered! One day, perhaps, their character turns up; with wonderful cunning they manage to conceal and gloss it over; but the next day something else comes, and they live in constant fear, telling lie after lie, to make the last lie appear truthful, adding deception to deception, in order that they may not be discovered.

"O! 'tis a tangled web we weave, When once we venture to deceive."

If I must be a wicked man, give me the life of a roystering sinner, who sins before the face of day; if I must sin, let me not act as a hypocrite and a coward; let me not profess to be God's and spend my life for the Devil. This way of cheating the Devil is a thing which every honest sinner will be ashamed of. He will say, "Now, if I do serve my master I will serve him out and out, I will have no sham about it; if I make a profession I will carry it out; but if I do not, if I live in sin, I am not going to gloss it over by cant and hypocrisy. One thing which has ham-stringed the church and cut her very sinews in twain has been the most damnable hypocrisy. O! in how many places have we men whom you might praise to the very skies, if you could believe their words, but whom you might cast into the nethermost pit if you could see their secret actions. God forgive any of you who are so acting! I had almost said, I can scarce forgive you. I can forgive the man who riots openly, and makes no profession of being better, but the

man who fawns, and cants, and pretends and prays, and then lives in sin, that man I hate, I cannot bear him, I abhor him from my very soul. If he will turn from his ways, I will love him, but in his hypocrisy he is to me the most loathsome of all creatures.

"Tis said the toad doth wear a jewel in her head, but this man hath none, but beareth filthiness about him, while he pretends to be in love with righteousness. A mere profession, my hearers, is but painted pageantry to go to Hell in: it is like the plumes upon the hearse and the trappings upon the black horses which drag men to their graves, the funeral array of dead souls. Take heed above everything of a waxen profession that will not stand the sun; take care of a life that needs to have two faces to carry it out; be one thing, or else the other. If you make up your mind to serve Satan, do not pretend to serve God; and if you serve God, serve him with all your heart. "No man can serve two masters"; do not endeavor to do it, for no life will be more miserable than that. Above all, beware of committing acts which it will be necessary to conceal.

There is a singular poem by Hood called "The Dream of Eugene Aram"—a most remarkable piece it is indeed, illustrating the point on which I am now dwelling. Aram has murdered a man and cast his body into the river—"a sluggish water, black as ink, the depth was so extreme." The next morning he visited the scene of his guilt,

*"And sought the black accursed pool,
With a wild misgiving eye;
And he saw the dead in the river bed,
For the faithless stream was dry."*

Next he covered the corpse with heaps of leaves, but a mighty wind swept through the wood and left the secret bare before the sun.

*"Then down I cast me on my face,
And first began to weep,
For I knew my secret then was one
That earth refused to keep,
On land or sea, though it should be
Ten thousand fathoms deep."*

In plaintive notes he prophesies his own discovery. He buried his victim in a cave, and trod him down with stones, but when years had run their weary round the foul deed was discovered and the murderer put to death.

Guilt is a "grim chamberlain," even when his fingers are not bloody red. Secret sins bring fevered eyes and sleepless nights, until men burn out their consciences and become a very deed ripe for the pit. Hypocrisy is a hard game to play at, for it is one deceiver against many observers; and for certain it is a miserable trade, which will earn at last, as its certain climax, a tremendous bankruptcy. Ah! ye who have sinned without discovery, "be sure your sins will find you out"; and bethink you it may find you out ere long. Sin, like murder, will come out; men will even tell tales about themselves in their dreams. God has sometimes made men so pricked in their consciences, that they have been obliged to stand forth and confess the story.

Secret sinner! if thou wantest the foretaste of damnation upon earth, continue in thy secret sins; for no man is more miserable than he who sinneth secretly, and yet trieth to preserve a character. You stag, followed by the hungry hounds, with open mouths, is far more happy than the man who is followed by his sins. You bird taken in the fowler's net, and laboring to escape, is far more happy than he who hath weaved around himself a web of deception, and labors to escape from it day

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The Last Invitation In The Bible

(Continued from page 3)

Someone reads this, perhaps, who fears you have committed the unpardonable sin. Then I tell you how you may know, absolutely KNOW, that you have not committed the unpardonable sin. If you will be saved, if you choose to be saved, then the very desire in your heart proves that you have not committed the unpardonable sin. For as long as the Word of God stands, then anyone who wishes, desires and chooses to take of the water of life, can be saved. God has not left out of His plan of mercy anybody in the world who will be saved.

"Don't you see, dear sinner, that God only waits until you will take what He offers so freely?"

Then accept salvation today. It is as simple as taking a cup of cold water from the hand of a friend. It is as simple as receiving a Christmas gift from a beloved mother who gives you something that her loving hands have made. It is as simple as receiving a letter from the postman, or accepting the ministration of a family doctor when you are ill. "Whosoever will, let him take the water of life freely." If you will, then you can take salvation today. Will you do it?

III. The Blessed Invitation Itself

We have seen who invites sinners to be saved, and who are invited. Now let us notice this blessed invitation.

1. It is to take the water of life. God means to have all of your sins forgiven. God means that He will change your heart and make you fit for Heaven. And He means that

by day by making the toils more thick and the web more strong. O! the misery of secret sins! Truly, one may pray, "Cleanse thou me from secret faults."

III. But Now, Next, the Guilt, the Solemn Guilt of Secret Sin

Now, John, you do not think there is any evil in a thing unless somebody sees it, do you? You feel that it is a very great sin if your master finds you out in robbing the till; but there is no sin if he should not discover it—none at all. And you, sir, you fancy it to be a very great sin to play a trick in trade, in case you should be discovered and brought before the court; but to play a trick and never be discovered, that is all fair—do not say a word about it, Mr. Spurgeon, it is all

business; you must not touch business; tricks that are not discovered, of course you are not to find fault with them. The common measure of sin is the notoriety of it. But I do not believe in that. A sin is a sin, whether done in private or before the wide world. It is singular how men will measure guilt. A railway servant puts up a wrong signal, there is an accident; the man is tried and severely reprimanded. The day before he put up the wrong signal, but there was no accident, and therefore no one accused him for his neglect. But it was just the same, accident or no accident: the accident did not make the guilt, it was the deed which made the guilt, not the notoriety nor yet the consequence of it. It was his business to have taken care; and he was as guilty the first time as he was the second, for he negligently exposed the lives of men. Do not measure sin by what other people say of it; but measure sin by what God says of it, and what your own conscience says of it.

Now, I hold that secret sin, if (Continued on page 5)

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and a home in Heaven and peace in the heart and sonship in the family of God! Salvation is free! Now read again this blessed invitation, the last invitation in the Bible. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." You are invited. Will you take salvation today? Will you drink of the water of life that Christ holds to your lips today? There is no price to pay. There is no merit to earn. Heaven, and all that God has for a poor sinner is offered to you to day and is offered free.

A dear old man seventy-one years old held his hand for prayer and I talked to him following a funeral service. I asked him why he was not saved and he answered, "I don't know how!"

"Why, that is easy," I said, Simply 'believe on the Lord Jesus Christ and thou shalt be saved.'"

He began to weep and said, "I have heard that before, but I don't understand what you mean. I don't know how to believe."

After a moment of prayer God seemed to put on the tip of my tongue these words, "That simply means that God furnishes the Saviour and you furnish the sinner."

He looked up to me startled and then his eyes lightened and he began to chuckle while the tears still ran down his grey, beard-stubbled face. "Well, I can certainly furnish the sinner, if He is willing to furnish the Saviour," he said. He claimed Christ as his Saviour and later came out publicly before men as a child of God.

So all you have to do is to accept what God has done for you, accept it as true that Christ died for you, that God loves you. That eternal life will be yours when you take it by faith. Will you risk Him who died for you today?

2. And best of all, this everlasting life is free. "Whosoever will, let him take the water of life freely."

Here on earth if you have plenty of money you can stay at the best hotels. If you have the price, you can eat in the most expensive dining rooms. If you can buy the ticket, you can ride the airliners or the transcontinental trains. If you have the money, you can live in the finest house, drive the most expensive car. But thank God, you can go to Heaven without money and without price! God is not trying to sell you something; He is trying to give salvation away freely and without cost.

Those who get the degrees from great universities must earn them one way or another. And members of the learned societies are only a select few who have proven their scholarship. It is only proper and right that among men, the highest eminence and success should come because of hard work, because of duties well done, because of personal merit. But let no one believe that salvation is on any such grounds. All of us alike are sinners and for all of us alike Jesus died. And now, thank God, all of us alike are offered salvation free

I have read your sermon on **The Last Invitation in the Bible**. I confess that I have been a poor lost sinner, but here and now, today, I confess my sins to God and trust Jesus Christ to forgive me and save me as He promised to do. I now take this water of life which He freely offers, depending on Him to save me and keep me and take me safe home to Heaven.

It is my purpose to confess Christ openly before men to live for Him daily, by His help.

Date _____

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Secret Sins

(Continued from page 4)

anything, is the worst of sin; because secret sin implies that the man who commits it has atheism in his heart. You will ask how that can be. I reply, he may be a professing Christian, but I shall tell him to his face that he is a practical atheist, if he labors to keep up a respectable profession before man, and then secretly transgresses. Why, is not he an atheist, who will say there is a God, yet at the same time thinks more of man than he does of God? Is it not the very essence of atheism—is it not a denial of the divinity of the Most High when men lightly esteem Him and think more of the eye of a creature than of the observation of their Creator? There are some who would not, for the life of them, say a wicked word in the presence of their minister, but they can do it, knowing God is looking at them. They are atheists.

There are some who would not trick in trade for all the world if they thought they should be discovered, but they can do it while God is with them; that is, they think more of the eye of man than of the eye of God; and they think it worse to be condemned by man than to be condemned by God. Call it by what name you will, the proper name of that is practical atheism. It is dishonoring God; it is dethroning Him; putting Him down below His own creatures; and what is that, but to take away His divinity? Brethren do not, I beseech you, incur the fearful guilt of secret sins.

No man can sin a little in secret; it will certainly engender more sin; no man can be a hypocrite and yet be moderate in guilt; he will go from bad to worse, and still proceed, until when his guilt shall be published, he shall be found to be the very worst and the most hardened of men. Take heed of the guilt of secret sin.

Ah, now, if I could preach as Rowland Hill did, I would make some people look to themselves at home, and tremble too! It is said that when he preached there was not a man in the window, or standing in the crowd, or perched up anywhere, but said, "There, he is preaching at me; he is telling me about my secret sins." And when he proclaimed God's omniscience, it is said men would almost think they saw God bodily present in the midst of them, looking at them. And when he had done his sermon, they would hear a voice in their ears, "Can any hide himself in secret places that I cannot see him?" saith the Lord. Do not I fill heaven and earth? saith the Lord." I would I could do that; that I could make every man look to himself, and find out his secret sin.

Come, my hearer, what is it? Bring it forth to the daylight; perhaps it will die in the light of the sun. These things love not to be discovered. Tell thine own

conscience, now, what it is. Look it in the face; confess it before God, and may He give thee grace to remove that sin and every other, and turn to Him with all purpose of heart! But this know—that thy guilt is guilt discovered or undiscovered, and that, if there be any difference, it is worse, because it has been secret. God save us from the guilt of secret sin! "Cleanse thou me from secret faults."

IV. And Note, Next, the Danger of Secret Sin

One danger is that a man cannot commit a little sin in secret, without being by-the-by betrayed into a public sin. You cannot, sir, though you may think you can, preserve a moderation in sin. If you commit one sin, it is like the melting of the lower glacier upon the Alps; the others must follow in time. As certainly as you heap one stone upon the cairn today, the next day you will cast another, until the heap-reared stone by stone, shall become a very pyramid. Set the coral insect at work, you cannot decree where it shall stay its work. It will not build its rock as high as you please, it will not stay until it shall be covered with weeds, until the weeds shall decay, and there shall be soil upon it, and an island shall be created by tiny creatures. Sin cannot be held in with bit and bridle. "But I am going to have a little drink now and then. I am only going to be intoxicated once a week or so. Nobody will see it; I shall be in bed directly." You will be drunk in the streets soon. "I am only just going to read one lascivious book; I will put it under the sofa-cover when anyone comes in." You will keep it in your library yet, sir. "I am only going into that company now and then." You will go there every day, such is the bewitching character of it; you cannot help it. You may as well ask the lion to let you put your head into his mouth. You cannot regulate his jaws; neither can you regulate sin. Once you go into it, you cannot tell when you will be destroyed. You may be such a fortunate individual, that, like Van Amburgh, you may put your head in and out a great many times; rest assured that one of these days it will be costly venture.

Again, you may labor to conceal your vicious habit, but it will come out, you cannot help it. You keep your little pet sin at home; but mark this, when the door is ajar the dog will be out in the street; wrap him up in your bosom, put over him fold after fold of hypocrisy to keep him secret: the wretch will be singing some day when you are in company; you cannot keep the evil bird still. Your sin will gad abroad; and what is more, you will not mind it some of these days. A man who indulges in sin privately, by degrees gets his forehead as hard as brass. The first time he sinned, the drops of sweat stood on his brow at the recollection of what he had done; the second time no hot sweat on his brow—only an agitation of the muscles; the third time there was the sly, sneaky look, but no agitation; the next time, he sinned a little further; and by degrees he became the bold blasphemer of his God, who exclaimed, "Who am I that I should fear Jehovah, and who is he that I should serve him?" Men go from bad to worse. Launch your boat in the current—it must go where the current takes it!

V. And now I come, in finishing up, to plead with all my might with some of you whom God has pricked in your consciences. I have come to intreat you, if it be possible, even to tears, that you will give up your secret sins. I have one here for whom I bless God; I love him, though I know him not. He is almost persuaded to be a Christian; he halts between two opinions; he intendeth to serve God, he striveth to give up sin, but he findeth it a hard struggle, and as yet he knoweth not what shall become of him. I speak to him with all love: my friend, will you have your sin and go to Hell, or leave your sin and go to Heaven? This is the solemn alternative; to all awakened sinners I put it; may God choose for you, otherwise I tremble as to which you may choose. The pleasures of this life are so intoxicating, the joys of it so ensnaring, that did I not believe that God worketh in us to will and to do, I should despair of you. But I have confidence that God will decide the matter.

Let me lay the alternative before you:—on the one hand there is an hour's merriment, a short life of bliss, and that a poor, poor bliss; on the other hand, there is everlasting life and eternal glory. On the one hand, there is a transient happiness, and afterward overwhelming woe; in this case there is a solid peace and ever-

Put yourself in the whirlwind—you are but a straw in the wind: you must go which way the wind carries you—you cannot control yourself. The balloon can mount, but it cannot direct its course; it must go whichever may the wind blows. If you once mount into sin, there is no stopping. Take heed, if you would not become the worst of characters, take heed of the little sins, which, mounting one upon another, may at last heave you from the summit and destroy your soul forever. There is a great danger in secret sins.

But I have here some true Christians who indulge in secret sins. They say it is but a little one, and therefore do they spare it. Dear brethren, I speak to you, and I speak to myself, when I say this—let us destroy all our little secret sins. They are called little, and if they be, let us remember that it is the foxes, even the little foxes, that spoil our vines; for our vines have tender shoots. Let us take heed of our little sins. A little sin, like a little pebble in the shoe, will make a traveler to Heaven walk very wearily. Little sins, like little thieves, may open the door to greater ones outside. Christians, recollect that little sins will spoil your communion with Christ. Little sins, like little stains in silk, may damage the fine texture of fellowship; little sins, like little irregularities in the machinery, may spoil the whole fabric of your religion. The one dead fly spoileth the whole pot of ointment. That one thistle may seed a continent with noxious weeds. Let us, brethren, kill our sins as often as we can find them. One said—"The heart is full of unclean birds; it is a cage of them."

"Ah, but," said another divine, "you must not make that an apology, for a Christian's business is to wring their necks." And so it is; if there be evil things it is our business to kill them. Christians must not tolerate secret sins. We must not harbor traitors; it is high treason against the King of Heaven. Let us drag them out to light and offer them upon the altar, giving up the dearest of our secret sins at the will and bidding of God. There is a great danger in a little secret sin; therefore avoid it, pass not by it, turn from it and shun it; and God give thee grace to overcome it!

V. And now I come, in finishing up, to plead with all my might with some of you whom God has pricked in your consciences. I have come to intreat you, if it be possible, even to tears, that you will give up your secret sins. I have one here for whom I bless God; I love him, though I know him not. He is almost persuaded to be a Christian; he halts between two opinions; he intendeth to serve God, he striveth to give up sin, but he findeth it a hard struggle, and as yet he knoweth not what shall become of him. I speak to him with all love: my friend, will you have your sin and go to Hell, or leave your sin and go to Heaven? This is the solemn alternative; to all awakened sinners I put it; may God choose for you, otherwise I tremble as to which you may choose. The pleasures of this life are so intoxicating, the joys of it so ensnaring, that did I not believe that God worketh in us to will and to do, I should despair of you. But I have confidence that God will decide the matter.

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(Note: The following story was told me by Dr. Will H. Houghton, late president of Moody Bible Institute. He told it to me in his own words and I tell it to you in mine. Therefore, although it is a true story, the quotations are not exact.)

THE DEVIL'S HAD IT LONG ENOUGH

Sam Jones, the famous Methodist evangelist, hated the liquor traffic and said so with telling effect. In his great revival campaigns he never failed to denounce Old John Barleycorn and everyone responsible for his existence. It seems that the Lord placed Sam Jones' mouth right in the middle of his face and when he spoke about booze—or anything else—his hearers understood exactly what he was talking about. Consequently those who made and sold liquor hated him passionately.

One day a group of men were in a saloon expressing their dislike for all temperance preachers in general and Brother Jones in particular when they saw the evangelist himself walking down the street. The owner of the liquor joint felt he ought not pass up this opportunity to cause the parson a little trouble, so he swaggered out the door to confront the preacher. Of course all the bums, drunks, deadbeats and loafers gleefully followed him outside to see the fun. As Jones drew near the saloon keeper stopped him and the conversation went something like this:

"You're Preacher Sam Jones, ain't you?"

"I am," Jones acknowledged.

"I understand you're aghin liquor and them that sell it."

"That's right," the preacher agreed.

"And I understand," the bar-scum went on, "that you claim the money I make selling whiskey is blood money, that I am ruining

the lives of men, breaking the hearts of women and robbing little children of food and clothing. In fact, Mr. Jones, I understand you claim that any man who makes money selling liquor is lower-down than a skunk. Right?"

"You have certainly understood correctly," said the evangelist.

The saloon keeper took a bill-fold from his pocket and selecting a ten dollar bill he held it in this hand as he continued,

"Well, Mr. Jones, I make my money selling whiskey. That's how I got this ten dollars. I got it making men drunk, breaking women's hearts and robbing children. It's what you call blood money. But no matter where it came from, I'll bet you would like to have it. I understand you preachers don't get too much money and, although you claim to hate the liquor business, I imagine you would be mighty happy to get this money, so I'm going to give it to you."

With this he held the money out to Brother Sam, at the same time winking at his companions and grinning broadly. He knew, of course, that the parson wouldn't take the money.

But he knew wrong! Sam Jones roared, "Give it to me; the Devil's had it long enough!" And before the startled saloon keeper could move, Jones had grabbed the money, stuffed it in his pocket and walked on down the street!

The Devil's had it long enough! That's the way I feel about sound moving pictures. The Devil's had them long enough. Let us use them for Jesus. Great harm has been done through the showing of wicked movies, but it is neither the cameras or projectors that are wrong; it is the way they have been used. That they can be used to teach the Bible and to win souls has been proven beyond doubt. We think nothing of recording gospel music or a sermon on records or tape recordings for use in radio broadcasts or before a visible audience. Then why not record gospel music and sermons in a far more effective way via sound film? I realize that some gospel films have been produced that are shallow and ineffective, just as many preachers have delivered sermons that were shallow and ineffective. But when I think of the thousands who have been brought to Christ by the film-sermons of such men as dear old Dr. W. B. Riley who is now in Heaven, of Dr. H. A. Ironside, Dr. Bob Jones, Sr., Dr. John R. Rice, Dr. Oswald J. Smith, Dr. Walter L. Wilson and others, I think of the thousands who have been brought to Christ by the film-sermons of such men as dear old Dr. W. B. Riley who is now in Heaven, of Dr. H. A. Ironside, Dr. Bob Jones, Sr., Dr. John R. Rice, Dr. Oswald J. Smith, Dr. Walter L. Wilson and others, I

think of the thousands who have been brought to Christ by the film-sermons of such men as dear old Dr. W. B. Riley who is now in Heaven, of Dr. H. A. Ironside, Dr. Bob Jones, Sr., Dr. John R. Rice, Dr. Oswald J. Smith, Dr. Walter L. Wilson and others, I sincerely thank God that cameras and projectors are now being used for Jesus. And it is high time—the Devil's had them long enough!

Good Neighbor, what are you doing with the things you possess? You know, an automobile can be used for very wicked purposes. I wonder if someone is reading this who ought to go out to the garage, stand beside your car and with bowed head and sincere heart say, "Heavenly Father, the Devil has had this car long enough—I now dedicate it to Thee."

Or perhaps you have a piano in your home that has been used to furnish music for dancing or boogie woogie. Why not say, "The Devil's had it long enough—from now on this piano will be used to glorify God"?

And what about your radio? Your job? Your money? Your talents? Your life? Perhaps someone even reads this who has never been saved at all and you ought to give your heart to Jesus. Surely, the Devil's had it long enough!

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Where Shall I Give the Lord's Money?

(Continued from page 1)

ing. We see, then, that the tithe was given to the person or place from which the blessing was received.

Let us see next what Jacob did, for Jacob also gave the tithe. In Genesis 28:22 we read: "And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

Jacob likewise acknowledged that the tithe belonged unto the Lord. Leviticus 27:30 verifies that:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

From this we see that the tithe is first the Lord's and then He must dictate as to where it should be given.

After Israel became a nation, God gave them a few more commandments as to how they should use the tithe. We read in Hebrews 7:5, "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a

commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham."

Levites Received the Tithe

God commanded that the Levites should receive the tithe, because they were special servants of the Lord. This was first mentioned in the Old Testament, in Numbers 18:21-24: "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation . . . But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit; therefore I have said unto them, Among the children of Israel they shall have no inheritance" (land).

The Levites were to receive the tithe because of their job of serving in the temple and the tabernacle and because of their special duties involving the spiritual phase of the life of Israel.

They were not given a special inheritance such as lands, or flocks—nor were they given wages. They were to serve the Lord full-time, and as a reward for that service, they were to receive the tithe. This, then, is the third example given to us. The tithe is to be given to those who are in full-time service for the Lord.

Let us consider another example from Israel. In Nehemiah 13:10 we read: "And I perceived that the portions of the Levites had not been given them: for the Levites and the singer, that did the work, were fled every one to his field." Here we see that these people had to make their own living, because the portion had not been given unto them.

Nehemiah 13:12,13 says this: "Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasures. And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattanah: for they were counted faithful, and their office was to distribute unto their brethren."

Purpose of the Storehouse

During the time when Israel was in the land and had a central government, they had one central place in which all Levites served. They also had a special place in Jerusalem where the tithe was to be brought. Malachi also mentions this (Mal.3:10): "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Now what is this storehouse? We find more information in II Chronicles 31:11,12 about it. "Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them and brought in the offerings and the tithes and the dedicated thing faithfully: over which Cononiah the Levite was ruler, and Shime his brother was the next." The storehouse was a special room in the house of the Lord, used for this one purpose. Nehemiah adds to this information (Neh. 10:38-39): "And the priest the son of Aaron shall be with the Levites when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters and the singers: and

the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters and the singers: and

Secret Sins

(Continued from page 5)

Hell, and say there is none; but they must reject their Bibles before they can believe the lie. Men's consciences tell them that "There is a dreadful Hell

And everlasting pains,
Where sinners must with devils dwell

In darkness, fire, and chains."

Sir, will you keep your secret sins, and have eternal fire for them? Remember, it is of no use, they must all be given up, or else you cannot be God's child. You cannot by any means have both; it cannot be God and the world, it cannot be Christ and the Devil; it must be one or the other. O, that God would give you grace to resign all; for what are they worth? They are your deceivers now, and will be your tormentors forever. O! that your eyes were open to see the rottenness, the emptiness and trickery of iniquity. O! that God would turn you to Himself. O! may God give you grace to cross the Rubicon of repentance at this very hour; to say, "Henceforth it is war to the knife with my sins; not one of them will I willingly keep, but down with them, down with them: Canaanite, Hittite, Jebusite, they shall all be driven out."

"The dearest idol I have known,
Whate'er that idol be;
Help me to tear it from its throne,
And worship only thee!"

"But O! sir, I cannot do it; it would be like pulling my eyes out." Ay, but hear what Christ says: "It were better for thee to enter into life with one eye, than having two eyes to be cast into hell fire." "But it would be like cutting my arm off." Ay, and it would be better for thee to enter into life half or maimed, than to be cast into hell fire forever. O! when the sinner comes before God at last, do you think he will speak as he does now? God will reveal his secret sins: the sinner will not then say, "Lord, I thought my secret sins so sweet, I could not give them up." I think I see how changed it will be then. "Sir," you say now, "you are too strict"; will you say that when the eyes of the Almighty are glowering on you? You say now, "Sir, you are too precise"; will you say that to God Almighty's face? "Sir, I mean to keep such-and-such a sin." Can you say it at God's bar at last? You will not dare to do it then. Ah! when Christ comes a second time, there will be a

marvelous change in the way men talk. Methinks I see Him; there He sits upon His throne. Now, Caiaphas, come and condemn Him now! Judas! come and kiss Him now! What do you stick at, man? Are you afraid of Him? Now, Barabbas! go; see whether they will prefer you to Christ now. Swearer, now is your time; you have been a bold man; curse Him to His face now. Now, drunkard; stagger up to Him now. Now, infidel; tell Him there is no Christ now—now that the world is lit with lightning and the earth is shaken with thunder till the solid pillars thereof do bow themselves—tell God there is no God now; now laugh at the Bible; now scoff at the minister. Why men, what is the matter with you? Why, can't you do it? Ah! there you are; you have fled to the hills and to the rocks—"Rocks, hide us! mountains, fall on us; hide us from the face of Him that sitteth on the throne." Ah! where are now your boasts, your vaunted, and your glories? Alas! alas! for you, in that dread day of wonders.

Secret sinner, what will then become of thee? Go out of this place unmasked; go out to examine thyself, go out to bend thy knee, go out to weep, go out to pray. God give thee grace to believe! And O, how sweet and pleasant the thought, that this day sinners have fled to Christ, and men have been born again to Jesus! Brethren, ere I finish, I repeat the words at which so many have caviled—it is now or never, it is turn or burn.

Solemnly in God's sight I say it; if it be not God's truth I must answer for it in the great day of account. Your consciences tell you it is true. Take it home, and mock me if you will; this morning I am clear of your blood; if any seek not God, but live in sin, I shall be clear of your blood in that day when the watchman shall have your souls demanded of him; O, may God grant that you may be cleared in a blessed manner! When I went down these pulpit stairs a Sabbath or two ago, a friend said to me words which have been in my mind ever since—"Sir, there are nine thousand people this day without excuse in the day of judgment." It is true of you this morning. If you are damned, it will not be for want of preaching to you, and it shall not be for want of praying for you. God knoweth that if my heart could break of itself, it would, for your souls, for God is my witness, how earnestly I long for you in the bowels of Christ Jesus. O, that He might touch your hearts and bring you to Him! For death is a solemn thing, damnation is a horrible thing, to be out of Christ is a dreadful thing, to be dead in sins is a terrific thing. May God lead you to view these things as they are, and save you, for His mercy's sake! "He that believeth and is baptized shall be saved."

"Lord, search my soul, try every thought;
Though my own heart accuse me not

Of walking in a false disguise,
I beg the trial of thine eyes.

Doth secret mischief lurk within?

Do I indulge some unknown sin?

O turn my feet wheresoever I stray,

And lead me in thy perfect way."

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Where Shall I Give The Lord's Money?

(Continued from page 6)

there he receiveth them, of whom it is witnessed that he liveth." This Scripture shows the parallel that should exist between the giving of tithes in the Old Testament and the giving of our substance at the present time. Melchizedec is presented as the type of Christ. Since the literal translation of this eighth verse reads, "He still lives," there is no doubt but that the antitype (Christ) is referred to (see also Rev. 1:18). Therefore, our money is to be brought to Christ.

In the Old Testament times, God met His people through the contact of a priest. Since the death and resurrection of Christ, our contact with God is made through Christ (see Heb. 7:25). Therefore, in Old Testament times the tithe belonged to God, and under the new dispensation it belongs to Christ (God). Since it belongs to Christ, to whom and where is it to be distributed in this age?

In Matthew 27:55 we find that there were many women who were "beholding afar off, which followed Jesus from Galilee, ministering unto him." They did things for Christ with their hands and with their money. No doubt money came from other sources, too, and the result was that Christ appointed one of his group (Judas) as a treasurer. Christ accepted tithes and offerings from the people without having the money first placed in the temple storehouse. We conclude that it was proper for these godly people to do this, since Israel, as a whole, was not following the true gospel. Christ was offering Himself as their Messiah, but he was being rejected by the majority of Jews. It should be noted that Christ did not rebuke the people for giving money to Him and His disciples. He placed His endorsement on the Lord's money being given to people instead of to the temple or the church.

The Church Dispensation

Let us see what custom is established for the Church Dispensation. First, let us look at the time when the apostles in Jerusalem were ministering to the people. There was a temple and a storehouse, and the Jews, who were faithful unto the gospel of the Lord Jesus Christ, no doubt brought their money into the storehouse. But notice that dur-

ing the period immediately after Christ's ascension, Christians ignored the storehouse and brought their money to these men who were distributing the Word of God. The offerings were laid at the apostles' feet, and distribution was made to every man according to his need (Acts 4:35).

As the apostles passed from the scene, Paul was used to write these few words in Galatians 6:6: "Let him that is taught in the Word communicate unto him that teacheth in all good things." The divine rule for giving was there ordained. Where shall we give? We shall give to "him that teacheth."

If you are being taught by your pastor, i.e., your church, that is where you are receiving spiritual food, and that is your first responsibility. If you are receiving spiritual food from some source other than your church, such as gospel broadcasts, then you are to share in that work. If your church is not giving you spiritual food or holding to the doctrine of Christ, God says that you should not be partaker of their "evil deeds" by giving them God's money (II John 11).

Notice what Paul says in I Timothy 5:18. "The labourer is worthy of his reward." In Philippians 4:14, 16 he tells the Philippians how wonderfully they have given to his needs, when there was necessity. They followed the principle stated above, and we should do the same.

There are several other passages, but I want you to notice one especially—I Corinthians 9:7-14. Paul makes it very plain here, as in Galatians, that the Lord's money should be shared with those who are teaching the Word of God.

We must understand that the tithe belongs to the Lord. What is to be done with it? It is to be shared with those from whom we are receiving the Word of God and placed where the Word of God is being taught in all of its truth. God has not established a special chamber or church place for this purpose, for there is not one denomination or one single church today which can say, "We are the only center for the distribution of God's Word." Therefore, no church or denomination can claim that it is the storehouse. No such thing as storehouse tithing is taught in the New Testament. The Lord's money is to be shared with those who teach—the church, the pastor, the missionaries, the broadcasts, or whoever it is who sends forth the Word of God.

A Summary

We would like to summarize this truth as we conclude this message.

The first reference in the Bible to tithing is in connection with the giving of tithes by Abraham to Melchizedec. The Jewish patriarch gave to the one who was a spiritual blessing to him. There was no storehouse, so he entrusted his offering to a servant of the Lord.

The case of Jacob taught us that the tithe belonged to the Lord and that He would have to designate just where it was to be given. This brings up the question of finding the Lord's guidance in the support of gospel testimonies. We cannot agree with the philosophy that all of the tithe should be placed in the local church, thus implying that the church officials alone have the right to find God's will in the distribution of the offerings. We believe that the individual should have the same right that Jacob had of finding God's will and then obeying it. God will speak to any willing Christian and give instructions about the placement of His portion.

After God gave the law to the Israelites, the storehouse idea was instituted. All tithes and offerings were brought to this central trea-

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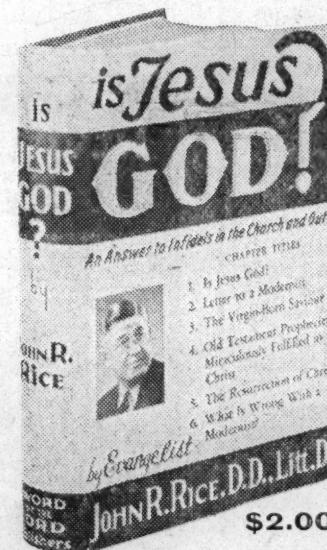
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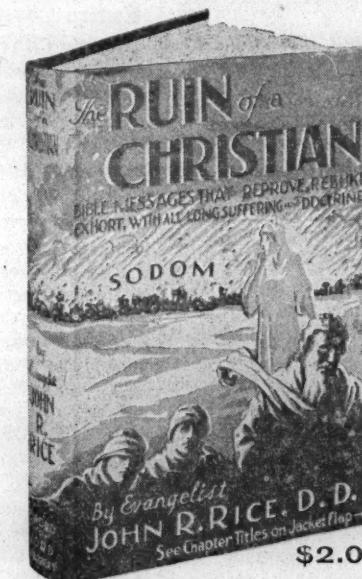
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(Continued on page 8)



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With the Evangelists

Reports From America's Outstanding Soul Winners

By the Editor

Pierce and Dodds to Hold Meetings in Korea

Non-communist Korea will have an unprecedented opportunity to hear the gospel this spring, when Bob Pierce, American youth evangelist and missions enthusiast, together with mile champ Gil Dodds, conducts mass evangelistic rallies in each of the country's six free provinces.

According to Pierce, captain of the team, rallies will be held in the largest stadiums and athletic fields. Running is a major sport among Korean youth, and Gil Dodds is one of the best known American athletes in the country.



Pierce and Dodds

The evangelistic effort, called "Save the Nation Evangelistic Campaign," was arranged by Rev. Harold Voelkel, Presbyterian missionary, assisted by Edward and Elmer Kilbourne of the Oriental Missionary Society. These men report that Korean Christians have organized hundreds of prayer meetings, believing that without a spiritual awakening, their cause is lost to Communism.

Appelman at Kalamazoo Wins Praise for God

In the fourteen day revival campaign in Kalamazoo, Michigan conducted by Evangelist Hyman J. Appelman and Song Director Homer Britton from January 30th through February 12th, there were 1079 decisions for Christ. To the praise and glory of God, 833 of these were first time professions of faith.

Rev. J. Edward Hakes, Pastor of the Bethel Baptist Church, served as General Chairman of the campaign which was area-wide in nature with over twenty-five evangelical churches co-operating. The crowds were consistently good and attendance ran as high as 2,000. On the last Sunday afternoon and evening, the meeting moved from the Masonic Temple Auditorium to the High School Auditorium.

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The ads in this issue of *The Sword of the Lord*—and all other issues—are run for your benefit and help. Through them we make available to you the products and services of the leading Christian organizations in America. And, furthermore, by our years of experience and careful investigation in each case, your protection is guaranteed. (Advertising on any item not meeting with our whole-hearted approval is rejected immediately.)

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Where Shall I Give The Lord's Money?

(Continued from page 7)

sury for the support of the Levites, who spent their entire time performing the temple ministrations, and for the upkeep of the temple buildings. We are told that the percentage of income that was given was sometimes as high as 30 per cent. This practice continued for approximately 1500 years.

We learned from the Gospels, that Christ ignored the Jewish storehouse and accepted offerings for Himself and those men who labored with Him who had no other means of support. The same thing happened after the Ascension and the Day of Pentecost when the apostles were preaching the gospel. The men of God accepted the offerings of the people and in so doing ignored the Jewish storehouse.

The justification for this is that the Jewish worship system no longer stood for the true gospel. In rejecting Christ the Messiah, the Jewish church leaders forfeited their right to the tithe of the people. Christ's coming also abolished the priestly ministry of the offerings. The principle of the Lord's money being placed where there was spiritual life, or the place from which the Word of God was being taught and pub-

lished abroad, was still the same. The place where it was given was changed, however, as explained above.

When we turned to Paul's instructions to the believers, as recorded in Galatians and Corinthians we found that tithes and offerings were to be given to those who preached God's Word.

God's Money

The tithe, which was claimed by God as His part of one's income long before the law was given on Mount Sinai, is to be regarded for what it is—God's money. It is not ours to use for ourselves, but it is God's, to be used for God's purposes. He will lay it on the hearts of Christian people to give where it ought to be given. He will indicate where His work is being done, where His Word is being published, and He will warn against those places which do not belong to Him.

Somebody is going to say, "If I don't give my offering through my church, I won't get any credit for it." That is very interesting to me. Let me ask, "What kind of credit are you looking for? Do you want credit so that men will know that you have given it? Are you looking for credit with

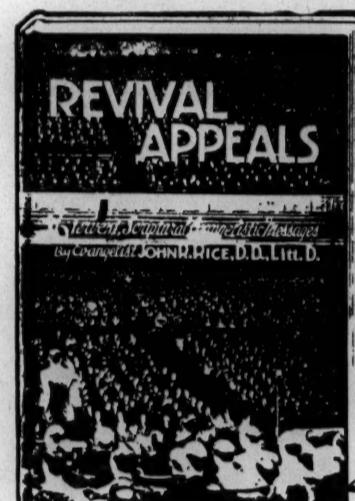
the government for income tax purposes?" The Internal Revenue department will deal fairly with you in this respect, for there are many institutions besides the local church which are recognized by the government as charitable and nonprofit, thus entitling you to deduction privileges, if your offering is given to them.

If you are merely seeking to get credit with your church in order to have the praise and approval of men, you are making a big mistake. Listen to the warning in Matthew 6:1-4: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." The conclusion we must face is that if we give in order to receive credit from man, God will not give us a reward in heaven.

We close with these words: "It is more blessed to give than it is to receive," and "the Lord loveth a cheerful giver."

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